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SOME
Necessary and Important
CONSIDERATIONS,

CTO BE
Consider'd of by all sorts of People

Taken out of
(That late Worthy and Renowned Judge)

Sr MATTHEW HALE'S
ACCOUNT of
The Good Steward.

By J. P.

*The Righteous shall be had in Everlasting
Remembrance. Psal. CXII. 6.*

The Second Edition.

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ST. MARTIN'S HALL

ACCOUNT OF

THE GOOD STEWARD

BY J. T.

The Right Hon. John Lubbock, Esq. M.P.
LONDON: 1844.

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LONDON: Printed by John Lubbock, Esq. M.P.
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SOME
Necessary and Important
CONSIDERATIONS, &c

As Touching my Conscience.

I Have been very diligent to keep my Conscience Clean, to Incourage It in the Vicegerency that THOU, [the great *LORD* of the World] hast given It over my Soul and Actions. I have kept It in the Throne and greatest Reverence and Authority in my Heart.

In Actions to be Done or Omitted, I have always Advised with It, and taken Its Advice; I have neither Stifled, nor Forced, nor Bribed It; but gave It a free Liberty to Advise and Speak out, and a free Subjection of my Will, Purposes, and Actions to It.

If--I have at any time done Amiss, I have not taken Her up short, or stopped Her Mouth, or my own Attention to Her Chiding and Reproof; but I have, with much Submission of Mind, born Her Chastisement, and improved it to an Humbling of my self before THEE for my Failings; for I looked upon Her as Acting by THY Authority, for THY Service, and to THY Glory; and I durst not Discourage, Discountenance, or Disobey Her.

When She was Pleased, and gave me Good Words, I was Glad; for I esteemed Her as a Glass that represented to my Soul the Favour or Displeasure of GOD Himself, and how HE stood affected towards me,

I have more Trembled under the Fear of a Seated or Discouraged Conscience, than under the Fear of a Sharp or Scrupulous Conscience; because I always accounted the Latter, tho' more Troublesome, yet more Safe.

I have been very jealous, either of Wounding, or Grieving, or Discouraging, or Deadning my Conscience. I have therefore chosen rather to forbear that which seemed but Indifferent, lest there should be some what in it that might be Unlawful; and would rather Gratifie my Conscience, with being too Scrupulous, than Displease, Disquiet, or Flat It, by being too Venturous: I have still chosen rather to Forbear what might be Probably Lawful, than to Do that which might be Possibly Unlawful; because I could not Err in the Former, I might in the Latter.

I have been careful to advise Impartially with my Conscience before my Actions; so lest I---- had committed any thing Amiss, either in the Nature or Manner of the Action, I commonly, every Night, brought my Actions of the Day past, before the Judicatory of my Conscience, and left Her to a Free and Impartial Censure of them; and what She Sentenced Well Done, I with Humility returned the Praise thereof to THY Name; what She Sentenced Done Amiss, I did humbly sue unto THEE for Pardon, and for Grace to prevent me from the like Miscarriages. By this means I kept my Conscience Active, Renewed, and preserved my Peace with THEE, and learned Vigilance and Caution for the Time to come.

Touching THY Creatures.

I have not only looked upon THY Blessings and
Bounty,

Bounty, in Lending me THY own Creatures for my Use; but I have sought unto THEE for a Blessing upon them, in my Use of them. I did very well observe, That there is by my Sin a Curse in the very Creatures that I receive, unless THY Blessing fetch it out; an Emptiness in them, unless THY Goodness fill them: Tho' THOU shouldest give me Quails and Manna from Heaven, yet without THY Blessing upon them, they would become Rottenness and Putrifaction to me; and therefore I ever begg'd THY Blessing upon THY Blessings, as well as the Blessings themselves; and attributed the Good I Found, or was to Expect in them, to the Same HAND that Gave them.

I received and used THY Creatures, as committed to me under a Trust, and as a Steward and Accomptant for them; and therefore I was always careful to use them according to those Limits, and in order for those Ends, for which THOU didst commit them to me: 1st. With Temperance and Moderation; I did not use THY Creatures to Luxury and Excess, to make Provision for my Lusts, with Vain Glory or Ostentation, but for the convenient Support of the Exigencies of my Nature and Condition; and if at any time THY Goodness did indulge me an Use of them for Delight, as well as Necessity, I did it but Rarely and Watchfully; I looked not upon the *Wine*, when it gave its colour in the Cup; nor gave my self over either to Excess or Curiosity in *Meats* or *Drinks*; I checked my Self therein, as being in THY Presence, and still remembred I had THY Creatures under an Accompt; and was ever careful to avoid Excess or Intemperance, because every Excessive

Cup and Meal was in danger to leave me somewhat in *Super* and *Arear* to my *LORD*. 2dly. With Mercy and Compassion to the Creatures themselves, which THOU hast put under my Power and Disposal. When I considered the Admirable Powers of Life and Sense which I saw in the Birds and Beasts, and that all the Men in the World could not give the like Being to any thing, nor Restore that Life and Sense which is once Taken from them; When I considered how Innocently and Harmlessly the Fowls, and Fish, and Sheep, and Oxen take their Food, that THOU, the *LORD* of All, hast given them, I have been apt to think that surely THOU didst intend a more Innocent kind of Food to Man, than such as must be taken with such Detriment to those Living parts of *THY* Creation; and although *THY* wonderful Goodness hath so much Indulged to Man-kind, as to give up the Lives of these Creatures for the Food of Man by *THY* express Commission, yet I still do, and ever did think, that there was a *Justice due* from Man, even to these *Sensible Creatures*, that he should take them Sparingly, for Necessity, and not for Delight; or if for Delight, yet not for Luxury: I have been apt to think, That if there were any more Liberal use of Creatures for Delight or Variety, it should be of Fruits, or such other Delicacies as might be had without the loss of Life; But however it be, this very Consideration hath made me very Spar- ing and Careful, not Vainly, or Superfluously, or Unnecessarily, or Prodiggally, to take away the Life of *THY* Creatures for Feasting and Excess. And the very same Consideration hath always gone a long with me, in reference to the Labour of *THY* Crea-
tures.

tures. I have ever thought that there was a certain degree of Justice due from Man to the Creatures, as from Man to Man; and that an excessive, immoderate, unseasonable Use of the Creatures Labour, is an Injustice for which he must Accompt.

To deny Domestical Creatures their convenient Food; to exact that Labour from them, that they are not able to perform; to use Extremity or Cruelty towards them, is a breach of that Trust, under which the Dominion of the Creatures was committed to us, and a breach of that Justice that is due from Men to them; and therefore I have always esteemed it as part of my Duty, and it hath been always my Practice, to be Merciful to my Beasts; and upon the same Account I have ever esteemed it a breach of Trust, and have accordingly declined any Cruelty to any of *THY* Creatures; and as much as I might, prevented it in others, as a Tyranny, inconsistent with the Trust and Stewardship that *THOU* hast committed to me. I have abhorred those Sports that consist in the Torturing of the Creatures; and if either Noxious Creatures must be Destroyed, or Creatures for Food must be Taken, it hath been my Practice to do it in that manner, that may be with the least Torture or Cruelty to the Creature; and I have still thought it an Unlawful thing to Destroy those Creatures for Recreation-sake, that either were not Hurtful when they Lived, or are not Profitable when they are Killed; ever remembering that tho' *THOU* hast given us a Dominion over *THY* Creatures; yet it is under a Law of Justice, Prudence, and Moderation; otherwise we should become Tyrants, not Lords, over *THY* Creatures;
and

and therefore those things of this nature, that others have practised as Recreations, I have avoided as Sins.

Concerning my Wealth.

The more I had, the more was my Care, and the greater the Charge that I had under my Hands, and the more was my Solicitude to be a Faithful Steward of it, to the Honour and Use of my MASTER; but my part was the least that was in it: Indeed I rejoiced in this, that my MASTER esteemed me Wise and Faithful, committing the Dispensation thereof to my Trust; but I thought it no more mine, than the Lords Bailly, or the Merchants Cash-keeper, thinks his Masters Rents or Money his.

And therefore thought it would be a breach of my Trust to Consume or Embezil that Wealth in Excessive Superfluities of *Meat, Drink or Apparel*, rel, or in Advancing my Self, or my Posterity, to a massy or huge Acquest.

Touching my Reputation.

Tho' I have loved my Reputation, and have been vigilant not to lose or impair it by my own Default or Neglect, yet I have looked upon it as a brittle thing, a thing that the Devil aims to hit in a special manner, a thing that is much in the Power of a False Report, a Mistake, a Mis-apprehension, to wound and hurt: Notwithstanding all my Care, I am at the Mercy of Others, without GOD's wonderful over-ruling Providence. And as my Reputation is the Esteem that Others have of me, so that Esteem may be Blemished without my Default. I have therefore always taken this care, not to set my Heart upon my Reputation. I will use

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use all Fidelity and Honesty, and take care it shall not be lost by any Default of mine; and if notwithstanding all this, my Reputation be soiled by Evil or Envious Men or Angels, I will patiently bear it, and content my Self with the Serenity of my own Conscience: *Hic murus ahenius esto*, (This shall be as a Wall of Defence to me.)

The aforesaid Author on Changes and Troubles.
CONTEMPLATIONS. p. 380.

PEACE, Way-ward Soul; Let not those various Storms,

Which hourly fill the World with fresh Alarms,
Invade thy Peace; nor discompose that Rest,
Which thou mayst keep Untouch'd within thy Brest,
Amidst those Whirl-winds, if thou keep but free
Thy Intercourse betwixt thy GOD and thee:

This Region lies above these Storms; and know,
Thy Thoughts are Earthly, and they creep too low,
If these can reach thee, or access can find,
To Bring, or Raise, like Tempests in thy Mind.

But yet in these Disorders something lies,
That's worth thy Notice, out of which the Wise
May trace and find that Just and Powerful HAND,
That Secretly, but Surely, doth Command;
And manage these Distempers with that Skill;
That while they seem to Cross, they Act HIS Will.

Observe that Silver Thread, that steers and bends
The worst of all Disorders to such Ends,
That speak HIS Justice, Goodness, Providence,
Who closely guides it by HIS Influence.

And tho' these Storms are Loud, yet Listen well,
There is Another Message that they tell:

This

This World is not thy Country, 'tis thy Way ;
Too much Contentment might invite thy stay
Too long upon thy Journey ; make it strange
Unwelcome News, to think upon a Change :

Whereas this Rugged Entertainment, send
Thy Thoughts before thee to thy Journey's End ;
Chides thy Desires homeward ; tells thee plain,
To think of Resting here, it is but Vain :

Makes thee to set an Equal Estimate
On this Uncertain World ; and a Just Rate
On that to Come : It bids thee Wait and Stay,
Until thy MASTER Calls ; And then with Joy
To entertain it: Such a Change as this,
Renders thy Loss, thy Gain ; Improves thy Bliss.

On Solitude. p. 121.

LET him that will, Ascend the Tottering Seat
Of Courtly Grandeur, and become as Great
As are his Mounting Wishes: As for me,
Let sweet Repose and Rest, my Portion be.

Give me some mean obscure Recess ; a Sphere
Out of the Road of Bus'ness, or the Fear
Of Falling Lower ; where I sweetly may
My Self, and dear Retirement, still Enjoy.

Let not my Life, or Name, be known unto
The Grandees of the Times ; Toss'd to and fro,
By Censures or Applause: But let my Age
Slide gently By, not Over-thwart the Stage
Of Publick Action ; Unheard, Unseen,
And Unconcern'd, as if I ne'er had been.

And thus, whilst I shall pass my Silent Days
In Shady Privacy, free from the Noise
And Bustles of the World: Then, then shall I
A Good, Old, Innocent Plebeian, dye.

Judge

Judge Hale's Experience of the Inward and Invisible Guidance of the Spirit of GOD.

THOSE that truly fear GOD, have a *Secret Guidance* from a higher Wisdom than what is barely Humane; namely, *The Spirit of Truth and Wisdom*, that doth Really and Truly, but *Secretly*, Prevent and Direct them.

ANY Man that Sincerely and Truly Fears Almighty GOD, relies upon HIM, and calls upon HIM for HIS Guidance and Direction, hath it as Really as a Son hath the Counsel and Direction of his Father. And tho' the Voice be not Audible, nor the Direction always Perceptable (or Discernable) to Sense; yet it is equally as Real as if a Man heard the Voice saying, *This is the Way, walk in it.* And let no Man think that this is a piece of Fanaticism, (or *Enthusiasm*.)

AND this secret Direction of Almighty GOD, is Principally seen in matters relating to the Good of the Soul; yet it may also be found in the Concerns of this Life, which a good Man, that fears GOD, and begs HIS Direction, shall very often, if not at all times find. P. 45.

I can call my own Experience to witness, That even in the External Actions of my whole Life, I was never disappointed of the best Guidance and Direction, when I have, in Humility and Sincerity, implored the Secret Direction, and Guidance, of the Divine Wisdom. P. 323.

[These are Faithful, Weighty and True Sayings.]

T H E E N D.

And the Father of the Lord and
 the Father of the Spirit of GOD.

THESE things are truly for GOD, have a great Ob-
 ject, and a higher Will, than what is barely
 human, namely, the Spirit of Truth and Liberty, that
 both Ruling and Truly, but never prevent and dis-
 troy them.

AND that the Spirit and Truly Testify At-
 tending GOD, is upon HIM, and calls upon HIM
 for His Guidance and Direction, that is as Really as
 a Son hath a Counsel and Direction of his Father.
 And the Spirit is not Audible, nor the Direction.
 on always, (for the Spirit is) to send; yet
 it is equally as real as it is a Voice, and the Voice is
 in, the Spirit, and in, And let no Man think
 that this is a piece of Transgression, (or Folly, or any)

AND the Father Direction of Almighty GOD, is
 Principally seen in matters relating to the Good of
 the Soul, which is also found in the Concerns of
 the Life, which is good Man, that tests GOD, and
 by His Spirit, that will very often, if not at all times

And I can call my own Experience to witness, that even
 in the I extend Actions of my whole life, I was no-
 ver, did I feel of the full Guidance and Direc-
 tion, which is in Language and Scripture, imple-
 mented the Direction, and Guidance, of the Spi-
 rit of GOD, P. 219.

[These are the things, which I have said.]

THE END.